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Macedonia
A Call from Macedonia.

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SERMON

PREACHED AT

HINGHAM in NEW-ENGLAND,

October 12. 1768.

AT THE

ORDINATION

OF THE REVEREND

Mr. CALEB GANNET,

TO

The Work of the Ministry, and Pastoral
Care of a Society of Protestant Churches
in the Town of CUMBERLAND
Province of NOVA-SCOTIA.

BY

EBENEZER GATTAHER

Pastor of the First Church in HINGHAM.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX
I heard the voice of the Lord, saying, whom shall I send, and who
will go for us? Then said I, Here am I, send me. ISAIAH.

BOSTON; NEW-ENGLAND:
Printed by RICHARD DRAPER, and THOMAS and JOHN FLEET.

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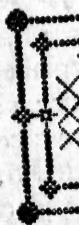
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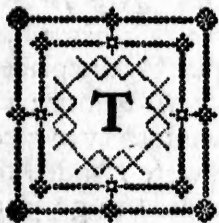
A Call from Macedonia.

AN ORDINATION-SERMON.

ACTS XVI. 9. 10.

AND a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us.

And after he had seen the vision, immediately; we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.



HE call of a gospel minister hath respect to the office he undertakes, and the place in which he exerciseth it. And to be well assured concerning both, that his is the call of duty, must needs be a great satisfaction and encouragement to a man entering upon the work of the ministry, and going forth to preach

6 *A Call from Macedonia.*

preach unto a certain people. And how he may be so, is the subject of our present inquiry.

THE Apostles of Jesus, immediately commissioned, and sent by him to teach all nations, crossed seas and lands,—travelled to distant regions, spreading, where ever they came, the favour of the knowledge of Christ:—and in their journies from place to place, were under a special direction of the Spirit of God. When Paul had gone through *Syria*, and *Cilicia*, his native country, establishing the churches there before planted; he went into several provinces of the *Lesser Asia*, which had not till then been visited with the light of the gospel. In his progress thro' the region of *Galatia*, where he was so affectionately received, as if an Angel from heaven, or Jesus Christ himself, had come among them, he and his associates were forbidden of the *Holy Ghost* to preach the word in *Asia*; i. e. *Proconsular Asia*: for the places before mentioned lay in *Asia Minor*: as did also *Musia*, the most western province of it. From whence they were minded to turn northward, and attempted to go into *Bithynia*: but the Spirit suffered them not,—by revelation directed them another way: and they came down to *Troas*, bordering on the *Ægean sea*, near the ruins of the celebrated ancient

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A Call from Macedonia.

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ancient *Troy*. While they were here, undetermined whither to go next, a vision appeared to Paul in the night,—whether in a dream, or in his waking minutes, (as his own heart might be devising his way) is not said: *there stood a man of Macedonia*, an Angel in the form of a certain Macedonian, whom Paul perhaps knew, and prayed him, saying, *come over into Macedonia and help us*. Macedonia was a large country in Europe, betwixt Epirus and Thracia; stretching itself on one side of the *Ægean* sea, now called *Archipelago*. As a messenger from the people of that country, the man in the vision stood before Paul, intreating him to come over the sea to them, standing in great need of his assistance, and in a readiness to accept it with gratitude and joy. And after he had seen the vision, and told it us, i. e. Silas, Timotheus, and the recorder of the acts of the Apostles, who was the Evangelist Luke, Paul's attendants; immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord Jesus himself had called us to preach the gospel unto them.

THIS was an extraordinary call to an Apostle of Jesus, to go with his associates to a certain place, and preach the gospel unto a certain people; yet there is something in the management of it, which seemeth to render it an instructive example of an ordinary

ordinary authentic call, to do the like ; and sufficient to ground this OBSERVATION from the words, viz.

THAT from a fair invitation given him by a people, to come and help them, a minister of Christ may assuredly infer that the Lord hath called him, and he should immediately endeavour to go and preach the gospel unto them.

In discussing this point, I would say,

I. THAT a minister of Christ cometh unto a people, *to help them.* The voice, in *Paul's* vision, as of the people of *Macedonia*, said, *come over, and help us.* This is the end of every minister's mission, and the errand on which he is sent, and doth come unto a people, even to *help them.* We are not told, what order of ministers in the primitive christian church they were, whom *St. Paul* calleth *HELPS*, when he saith, * "God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." If they were invested with an office distinct from any other, and peculiar to them, we should guess them to be the Deacons, who were then entrusted with the distribution of the charities of the church, for the relief of the distressed poor : But the diversities of gifts only

* 1 Cor. xii. 28.

only, and may be the apostles persons sustain both ex- tles, or spectiv all men nor all and whi- dinate t in this b- ple. I Paul co- to the C your fa- are enc- used b- purpose- happine- pel-min- aspect u- one wh- ple, co- circumf- honor, people- cerns. C in work- of them- to supp- in God

only, and not so many different ranks of officers, may be intended by those that are named after the apostles, prophets, and teachers. The same persons might possess many of those gifts, and sustain several of those characters. All ministers, both extraordinary and ordinary, be they apostles, or prophets, or teachers, are, in their respective stations, HELPS, i. e. HELPERS. Tho' all members of the church were not apostles, nor all prophets, nor all teachers; yet all these, and whatever others there might then be subordinate to them, were originally appointed, and in this benevolent design united, to help the people. In no other light did the great apostle Paul consider himself, and fellow-apostles, saying to the Corinthians,† we have not dominion over your faith, but are HELPERS of your joy,—are endowed with no power over you, to be used by us to any tyrannical or over-bearing purposes, but only to promote your comfort and happiness. This is the amiable character of gospel-ministers; and so their office wears a friendly aspect upon the happiness of mankind. Every one who is sent to preach the gospel unto a people, cometh, not to help himself in his worldly circumstances, to advance his outward estate of honor, of profit, or of pleasure, but to help the people in their spiritual more important concerns. Great need do people stand in of assistance in working out their own salvation. They are not of themselves sufficient thereto; nor are ministers to supply their want of ability. Their help is in God; he hath *laid it one that is mighty*; and

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† 2 Cor. i. 24.

from him, by the ministry of men of the same infirmities with themselves, is imparted to them. This is a wise and gracious provision of Help for them, which the exigence of their case requires: and hereby our God doth supply all their need, according to his riches in glory, by Christ Jesus.—A minister of his coming to them in the fulness of the blessing of the gospel of Christ, i. e. with a full and abundant blessing accompanying his labours among them.—A minister cometh unto a people, to help them in all their wants, and weaknesses, in all their afflictions, temptations, difficulties, distresses, and dangers. And to this, oh ! how much skill, and care, and labour, and zeal, and condescension, and compassionate tenderness, are requisite ?—He cometh to help them understand the holy scriptures, which how can they, in many parts thereof, *except some man guide them* ?—To open to them the glorious scheme of Redemption by Christ,—to instruct them in the whole compass of their duty, and urge them by the strongest motives to the practice of it.—To shew unto them the way of salvation, and to direct, and quicken, and facilitate their walk in it.—To strengthen their feeble knees, to reclaim their wandering steps, and to recover them from their falls—to help them withstand in the evil day of conflict with strong and malicious enemies—to resist the Devil in his assaults; to overcome the world in the enslaving influence of its terrors and blandishments; to watch the heart, and keep it with all diligence—to help them in the whole work and warfare, which

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which they, as Christians, have to accomplish.—
—He cometh to help them, by preaching the gospel unto them, plainly, fully, uncorruptly; rightly dividing the word of truth, and giving to every one his proper portion, of instruction, of counsel, of reproof, of consolation—to help them with his prayers, in private and publick—by his regular conduct in the house of God, ruling well, and faithfully administering the sacraments and censures of the gospel; and by an exemplary virtuous behaviour in his life.—
Various and very pressing are the necessities of mens souls, to which the help of a good minister of Jesus Christ should be speedily, wisely and compassionately adapted; and he cometh to them with hearty intention and desire to afford them the same, to the utmost of that ability he is furnished with; devoting his skill, his time, his strength, his care, and pains, to the service of their souls, for which he is glad to spend and be spent: while he feareth and trembleth, lest through his with-holding of help, they should perish, and their blood be required of him in the approaching awful day of accounts.

SUCH a minister's coming to a people, is indeed to their worldly emolument. It ordinarily contributes not a little to the advancement of their outward estate; the preservation of peace and good order in civil society, the encouragement of industry, and the change, sometimes, of a wilderness into a fruitful land: but the great and most beneficial design of it is, to promote their spiritual and eternal interests, and helps their

souls to Heaven.—*Blessed, may they well say, is he that cometh on this kind errand to them, in the name of the Lord. How beautiful are the feet of him that preacheth the gospel of peace, and bringeth glad tidings of good things!*

II. THAT people should invite a minister of Christ to come, and help them.—*A man of Macedonia stood before Paul, and in the name and behalf of the people prayed him, saying, come over into Macedonia, and help us.* 'This was done in a vision of the night, and by an extraordinary direction of the spirit: yet is not an obscure intimation to other people, destitute of a gospel minister; what part properly belongeth unto them to act, towards their obtaining one. Their necessity, deeply felt by them, must excite their desire of such help, and their desire be signified in some suitable way of asking it.—* In his instructions to his twelve apostles, and afterwards to the seventy disciples, whom Christ sent forth to preach the gospel, he ordered them not to abide in any place, where they were not by a kind reception and entertainment invited. *Who-soever, said he, shall not receive you, nor hear your words; when ye depart out of that house, or city, shake off the dust of your feet.* The Jews fancied that the very dust of heathen countries polluted them; for which reason when they returned therefrom to their own land, they used to stop at the borders of it, and wipe their feet, that the holy inheritance might not be defiled.

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* Matt. x. Luke x.

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Our Lord seemeth to have this custom in his eye, when he bad his ministers shake off the dust of their feet, at their leaving a city of the Jews, who received not them, nor hearkened to their words. His meaning in this was, that they should look upon such people, though of the house of Israel, to whom their embassy was then confined, no better than heathens, to whom they were not yet sent: that their feet should not be defiled by coming any more into such an ungrateful, obstinate city.—That he would not have his ministers to go, or abide, where they were not welcome. And after his ascension, our Lord did not so undervalue the *gifts* he received for, and gave unto men, as to obtrude them upon people. When the Jews spake against those things which *Paul* and *Barnabas* preached, and treated those holy ministers of Christ with most abusive language, they said, †“It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

That the apostolic constitution of presbyters in particular churches to be the fixed pastors of them, was of such men as the people elected and invited, or at least (which indeed is as much) consented to, to be set over them in the Lord, is strenuously argued by many, from the phrase used concerning it, *Act. xiv. 23. They ordained them elders in every church.* The original word ‡

† *Act. xiii. 46.*

‡ *Ἐπίσκοποι*

is thought to allude to the stretching out, or lifting up of hands in the election of officers ; and so to import the settling of ministers in the churches with the suffrages of the people. Whatever extraordinary power the Apostles were endowed with, it is little probable that they would authoritatively fix pastors in the several churches they planted, contrary to the inclinations, or even without the explicit consent of the people. The circumstances of things in their days especially would not allow of their doing it.

THE end of a minister's coming unto a people sheweth that it should be at their desire, or by their consent. No man can help them to be good, and get to heaven, against their wills—Nothing can be done by force towards the cure and salvation of their souls—To save them that hear him, as a minister doth those whom he effectually helpeth, there must be, on their part, compliance, and concurrent endeavours ; without which almighty grace doth not, I might say, cannot help and save them. In the nature of the thing, help must be accepted, that it may be such indeed.—By the law of self-preservation, people have a natural right to provide for the safety of their souls ; and the gospel confirms this to them, in the liberty it gives them of choosing, or consenting to, their own pastor, to whom they commit the care of their souls. To deny them this, is to deprive them of a most interesting branch of religious freedom, and the exercise of a natural care of their own salvation.

salvation.—A tyranny worse than that over the bodies and estates of men.—May we never suffer it in this land, to which our fathers made their escape from it.

PEOPLE should esteem it their great privilege, as it is their undoubted right, and bounden duty, to invite—to elect and call a minister of Christ to their constant assistance in their spiritual and eternal concerns; and do it as one of the most serious and important transactions of their lives. A very stupid people must they be, that are not at all solicitous who, or what, their minister is. In *Jeroboam's* time they cared not who were their priests, and were content to have them **“ of the lowest of the people :”* fit only to be priests of them that were no Gods, and carry straw to the calves at *Dan* and *Bethel*; not to teach *Israel God's statutes*. Some are easy under the ministry of an unqualified person, that suits their humours, or favours their party, or because they have him on cheap terms. † *Micah* satisfied himself in this, that for a small matter (ten shekels of silver, a suit of clothes, and his victuals) he had gotten a straggling Levite to be his priest. It is a great judgment to a people, and if it be of their own choice, it is their great sin, to be placed under the ministry of an unskilful, unfaithful man. They should not for any thing in this world cast their souls upon so dangerous a disadvantage. “ There is as great difference between an able, learned, judicious, orthodox, godly

* 1 Kings xii. 31.

† Judg. xvii.

godly, diligent, lively teacher ; and an ignorant, heretical, ungodly, dull and slothful man, as is between a skilful and an ignorant pilot at sea : or between an able, experienced, faithful physician, and an ignorant, rash and treacherous one, as to the saving mens lives." And who would take a sot for his pilot; or empirick for his physician?—As directed by the word of God, people should chuse a true minister of Christ to be their's. The people's invitation, or call, is not necessary to the general office of a gospel-minister, to preach and baptize; but only to the appropriation or relation of a minister to themselves: i. e. to the being of a pastor of a particular church, as such, but not of a minister of Christ, as such. Yet a man may at once be ordained a minister in general, and the pastor of this or that church, or christian society, in particular: And in a christian country, wholly in-churched, it may be fittest he should be so; lest many being ordained *sine titulo*, idleness, and poverty of supernumeraries, should corrupt and dishonour the ministry. And people should see that they invite one to be their minister in particular, whom the Lord calleth to the office in general—who is allowed of God to be put in trust with the gospel, which he cometh to preach unto them. People should commit their souls to the pastoral care and charge of such men only to be watched over, to whom Timothy was directed to commit the doctrines and sacraments of the gospel, to be dispensed by them; † *faithful*

† 2 Tim. ii. 2.

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ful men, who shall be able to teach others also— faithful men—men sound in the faith, and true to their trust—orthodox and upright men, faithful to their own souls, who are most likely to be faithful to the souls of others. A man destitute of the faith that would save him, though he should want no qualification absolutely necessary to a gospel-minister, yet he does one that is most excellent and useful. Who can be willing to entrust his soul with him, whom he seeth treacherous to his own? An ungodly man may, indeed, take more care of another's soul, than he doth of his own; and labour more for another's reformation: because this may consist with, yea, be subservient to, the enjoyment of his lusts. Yet, can his people hope that he will have compassion enough for a minister on their souls, in danger of perishing, who is cruel to his own? If he dare venture himself, it is no wonder if he let others go on, in the way to destruction,

IF it be asked, how shall a people know a faithful man, whom they should invite to come and help them? The answer must be, that they can know him only by his profession and practice. If they make the word of God the rule of their judging of this ministerial qualification, they must judge by the outward appearance: And they would be liable to sin against the law of Christ, and of charity, if they should judge otherwise: nay, though they should happen not to be mistaken in their judgment.—And from a man's behaviour as a Christian, a probable con-

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jecture,

jecture, and reasonable presumption may be formed, how he will, in point of fidelity, behave as a minister. If he appears to act on principles of integrity and piety in a smaller, we have as much assurance as this fallible state admits of, that he will do so in a larger trust. **"He that is faithful in that which is least, is faithful also in much : And he that is unjust in the least, is unjust also in much."*

Of the other qualification of a true minister of Christ, his ability to teach, and the aptness of his talent to teach them, people should be well satisfied, not only from their own experiment thereof, but also from the judgment of others, capable of advising them in an affair of so great moment. In the management of which, their fervent and incessant prayer should be to the Lord, which knoweth the hearts of all men, to shew them whom he hath chosen, and they should invite to come and help them : referring the matter to the determination of his providence, and heartily acquiescing therein.

III. THAT from a fair invitation given him by a people to come, and help them, a minister of Christ may assuredly infer, that the Lord hath called him to preach the gospel unto them. So the apostle and his fellow-labourers understood the vision he had, in which a *man of Macedonia stood, and prayed him, saying, Come over into Macedonia, and help us ;* as the call of the Lord
Jesus

Jesus himself to go, and preach the gospel unto them. An invitation given a minister of Christ by a people, in the more ordinary way, may be very clearly the call of the Lord *Jesus* unto him, to go, and preach the gospel unto them. The inference may be as just, and possibly the assurance as great in the case of his invitation, as in that of Paul's. He may be therefrom truly and fully persuaded in his own mind, that the Lord hath called him to preach unto such a people.

WE shall enquire, what invitation is a sufficient ground of this conclusion therefrom? When is the people's call to be regarded as the Lord's?

IN order to its being so, it must be of a true minister of Christ. It may seem a needless repetition to mention this, which hath been all along supposed in a people's inviting one to come, and preach unto them, that he is such. But people are liable to mistake in this point, and no man can certainly gather barely from a people's calling him, that the Lord calleth him to be their minister; unless he be conscious to himself of suitable qualifications therefor. People may, and too often do, invite those to preach unto them, whom the Lord calleth not to preach at all; and consequently not to them. If they are not called of God to the office, they are not so to the place in which they officiate—are intruders into both. False prophets *run*, when they are not *sent*. They come in their own name, tho' people invite and receive them. Impostors deceive

people into a liking and admiration of them ; tis not therefore a fair invitation, which is at any time given them ; and nothing can be infered therefrom to justify their preaching the gospel unto people. * *I am come in my Father's name, saith Christ, and ye receive me not : if another shall come in his own name, him will ye receive.*

THE necessity of the people who invite a minister to come and help them, may render his call from God to go and preach the gospel unto them clear. Where there is a famine or great scarcity of hearing the word of the Lord, and poor souls are fainting for it ; in compassion to them our heavenly Father gives the bread of life to the people that ask it of him. He sends it by the hand of him whom they invite to come, and preach the gospel unto them. Paul was minded to visit several other parts of *Asia*, but the Lord called him by a man of *Macedonia* to hasten into *Europe*. The reason might be because the people there stood in greater immediate need of his help, which they asked, having never as yet had the gospel preached, and the kingdom of God bro't nigh unto them : whereas the *Asian* provinces that were passed by, might have the advantage of hearing the report of it from their neighbours, among whom Paul, and his fellow-helpers, had been already preaching it. If this were not a circumstance attending that particular call, making it the clearer to him, it is certain he did † strive to preach the gospel, *not where*

* John v. 43.

† Rom. xv. 20.

where Christ was named, and a foundation of christian knowledge and faith was laid, and so would have been more easy for him to build upon ; but in places where the Redeemer's name was before quite unheard of, and the people were in more imminent danger of perishing for want of vision. Their greater necessity, doubtless, who lived in unevangelized places, made him think he had a louder call to go and preach unto them.— Very different was he, from many high pretenders to a divine mission in his days, and since, even down to our's, who strive to preach Christ only, or mostly, where large churches are planted, and the gospel is fully preached ; not indeed so much to build upon, as to destroy the foundation of others, and to establish their own reputation and interest there, by alienating the hearts of people from their own pastors. People always have been forward enough to invite such ; but this will not prove what they strongly imagine, and vainly boast, that they are moved by the Holy Ghost to come and preach unto them.

THE people's invitation of a minister of Christ to come and help them, must be free and hearty, which is an evidence that the Lord hath called them to preach the gospel unto them. It should be the result of their own mature judgment of him, and real unconstrained inclination to him, as a suitable person to help them in their spiritual and eternal concerns. If it appears that they were over-awed into the choice of him by the power of the great, or inveigled and drawn into

into it by the flattery of their friends, or the cunning craftiness of designing men; or that they were swayed by their own foolish lusts, and sinful passions, and secular views; or hurried with blind zeal, or party strife, and so the invitation was obtained by any unwarrantable, unworthy, and base means, it cannot be deemed fair.

VERY unfair also would it be, for a people to desire a minister to spend the labour of his life in the service of their souls, and make no provision for his bodily subsistence among them. Without this, their formal inviting him to come and help them, is profane mockery. The Lord calleth not a minister to preach unto a people, contrary to what he hath ordained and declared, *that they who preach the gospel should live of the gospel.—And the labourer is worthy of his hire.*—It is as painful unto me to speak, as it can be to any body to hear, any thing from the pulpit, urging the maintenance of ministers. And I thank God, that I have had little need in this place, to repeat and press what the scripture saith concerning it. Fifty years have I sustained the pastoral relation to a people, and can now bear them this testimony, that I have not been once put on the disagreeable necessity of begging my bread of them, as it would have seemed to me, to ask with such importunity as some more worthy of their meat have done, any more support from them, than they of their own free motion, and affectionate choice, have constantly granted me.—The more inexcusable is, my slothfulness.

in sowing spiritual things sparingly unto them.—
I go on to mention another thing in a people's invitation, which, to a good minister of Jesus Christ, is a stronger inducement, than a fat benefice, or large salary, to come and help them; and that is, **UNANIMITY**. In the vision which Paul had, to shew him whither the Lord called him next, the people of *Macedonia* did with one voice,—that of the man who stood before him, invite him *to come over, and help them*. Where people are united in the choice, and at peace among themselves, in the settlement of a gospel-minister, that is the place where the Lord calleth him to preach, rather than another where there is division; as we may collect from *Mat. x. 13.* and *Luke x. 6.* compared. If *the son of peace* were in the house into which those whom Christ sent to preach entered, he counted it worthy of such a blessing as the gospel of peace; or in a fit disposition to receive the preachers of it. Otherwise, not; and they were to depart. *1 Thess. ii. 18. Wherefore we would have come unto you (even I Paul) once and again, but Satan hindered us.*—Most probably by stirring up opposition to the Apostle. The greatest difficulties in the way of a minister's coming to a people, so as to help them, arise from contention about him; in kindling and fomenting of which Satan, when permitted, is very active.

THERE is one thing more in a fair and encouraging invitation, which a people give a minister to come and help them, viz. **EARNEST-
NESS.**

NESS. In this addressed to Paul, the man of *Macedonia* stood *intreating* him—with great earnestness prayed him to come over, and help them. If with coldness, or indifference of affection, a minister's assistance be asked by a people; it may be questioned, whether God hath so inclined their hearts to him, as to call him to go, and settle among them. But the undissembled, unabating earnestness of their invitation, may be regarded as the call of duty.

THE concurrence of these particulars in the invitation which a people give a minister to come and help them, makes it so clear, as that he may therefrom assuredly gather, that the Lord hath called him to preach the gospel unto them. The justness of this inference is plain, inasmuch as such an invitation from the people determines him to be a suitable person for the embassy to them. Their disposition towards him, thus manifested, prepares them to receive him as the Lord's messenger to them. By such an invitation a *door is opened*, wide and effectual, for his entrance in unto them, and usefulness among them, in the character of an evangelical shepherd, authorized and sent by Christ, who is the *chief*, to feed his sheep and lambs. But he that creepeth in, or climbeth up, some other way, the same is a thief and a robber; and cometh not but to make havock of the flock.—I have only to say in the last place,

IV. THAT

IV. THAT upon the assurance which a minister of Christ hath from a fair invitation people give him to come and help them, that the Lord hath called him, he should immediately endeavour to go, and preach the gospel unto them. So *Paul* and his associates judged with respect to themselves, and accordingly did. Without any hesitation, excuse, or delay, obeyed the divine call, went directly on board a vessel in the port of *Troas*, and set sail for *Macedonia*, and with a streight course arriving there, preached the gospel unto the people; as we have an account in the history of their travels and labours. So every embassador of Christ should go where he sendeth him—where the Lord calleth him; not consulting with *flesh and blood*, which may advise him to the contrary. When he hath the sufficient assurance, we have been speaking of, that the call of the people, is the call of God,—or that by their voice the Lord calleth him to preach the gospel unto them, he must be determined thereby, and not defer his compliance, out of regard to any worldly interest of profit, or honour, or pleasure. By this all his doubts and scruples must be voided; all his pleas in excuse of himself be over-ruled; all his objections silenced; all his discouragements from within and from without be removed; all the difficulties in his way, real or imaginary, be encountered and surmounted.—

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The fear of temporal inconveniences, is sometimes apt to make a good man and minister too backward to go and preach the gospel, where the Lord calleth him : and he may not himself be presently aware of it ; but think that it is from a better principle that he declines the service, or desires to be excused.

WHEN the Lord called *Moses*, the greatest of the antient Prophets, to go into *Egypt*, and bring forth the children of *Israel* out of it ; *Moses* pleaded that he was not eloquent — was slow of speech — of a slow tongue, and that a more proper person might easily be found : but said nothing of that cause of his hesitancy and reluctance, which God pointed him to, *Exod. iv. 19.* *The Lord said unto him, Go, for all the men are dead that sought thy life.* *Moses* pleaded not, that he was afraid of them ; but God knew what was the great impediment and let in the case.

WHILE a minister of Christ hath the deepest sense of his infirmities, and so of his unfitness to be employed in a very difficult and important embassy, he should take heed lest some lurking fear of temporal inconvenience, trouble, and danger, be at the bottom of his excuses : and the consideration of the divine call may overcome and cast out that fear.

THE

THE God of glory appeared to our father ABRAHAM in *Mesopotamia*, and said unto him, get thee out of thy country, and from thy kindred and come into the land which I shall shew thee,— and *by faith *Abraham*, when he was called to go out of his father's and native country, obeyed, and went out not knowing whither he went ; but humbly resigning to divine providence to mark out his way, and place of abode. In the steps of the faith of our father *Abraham*, should a gospel-missionary go forth, when called to preach unto a people in a distant place ; not knowing indeed what shall befall him there ; yet knowing that he who hath called him is faithful, and hath promised to be with him.

THESE things have I (in weakness) spoken, to awaken those reflections, which, upon the hearing of them, naturally arise in the minds of us all, both ministers and people ; and are proper to engage our solicitous attention to the duties respectively incumbent on us in the gospel-state : but more especially to encourage the *young man*, who is now to be entrusted with the glorious embassy of the gospel of peace, willingly, in imitation of the faith and zeal of these holy men in the text, to go forth and preach Christ in a distant part of our *American* world, which, till of late years,

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hath

* Heb. xj. 8.

hath been wholly a land of heathenish darkness, and popish superstition: and where the labourers are still very few.

Dear S I R,

WITH respect to an internal call unto the work of the ministry, which consisteth in the necessary furniture for, and a good inclination to it, we trust, that you are, upon the most serious self-examination, well satisfied in your own mind; else you would not have ventured, thus far to be separated thereunto: and then you can have no doubt of your external call to the place in which you are designed to officiate. From the invitation which hath been given you by the people there, you as assuredly gather—that the Lord Jesus hath called you to preach the gospel unto them, as if in a vision of the night an Angel had stood in their room intreating you, and saying, we beseech you to come over into *Nova-Scotia*, and help us. The people there know better than those of *Macedonia*, how great a blessing the preached gospel is, having formerly enjoyed it, and since they have felt the want of it, they seem to have been pouring out their souls in them, when they remembered the pleasant sabbaths, in which they used with the voice of joy and praise, to go to the house of God, and attend upon the

the ministry of his word. From the beginning of their settlement, they have manifested a great sense of their need of such help, and have been unweariedly seeking it, and when, after many disappointments, they were ready to despair of ever obtaining it, divine providence brought them into acquaintance with yourself; and they have made a free and affectionate, a generous (considering their numbers and estates) and perfectly unanimous choice of you to be their pastor, and in the most pressing manner urge and intreat your presence and help. Justly do you infer from such an intimation of the divine pleasure, that the Lord Jesus calleth you, and therefore you are endeavouring to go over, and preach the gospel unto them. — *Be strong, my son, in the grace that is in Christ Jesus. Be of good comfort—He calleth thee.* What greater encouragement can you have to trust in the Lord for protection and guidance in your way to that people, tho' it layeth through the paths and perils of the sea; for kind acceptance by them; for gracious assistance, and good success in your labours among them; and for an ample reward, in the heavenly world. Great joy (which we at this distance of time and place, anticipate and feel something of, in the *fellowship of the Spirit*) will your arrival at *Cumberland*, occasion there: — Joy like that which a messenger

messenger of good news bringeth unto people. You carry to them the most glad-
some that ever sounded in mortal ears; and
at the publication of which upon earth, hea-
ven did break forth into hymns of praise
and congratulation.

THEY who are waiting for you as for
the rain, will meet you coming to them,
not indeed with prostration, as *Cornelius* did
Peter, (which would be no more pleasing
to you than it was to him) but with that
affectionate extatic salutation. — † THOU
HAST WELL DONE THAT THOU ART
COME. Thus you will have cause to hope,
that your entrance in unto that people will
not be in vain; but that God helping you,
you shall faithfully, indefatigably, and suc-
cessfully prosecute the great design of your
going to them, even to *help* them. And we,
who are this day, and always would be,
helping together by prayer, for you and
them, hope to receive the like good and
comfortable account, which the christian
brethren in *Ephesus* did of *Apollos*, whom
they recommended to the disciples in *Achaia*,
* that *when he was come he helped them much*.
So that, tho' their beginning in the settle-
ment both of their worldly and religious
state, be small; yet by means of your com-
ing among them in the fullness of the blessing
of the gospel of Christ, their latter end may
be

† ACTS X. 33. * ACTS. XVIII. 27.

be greatly increased, § *for who hath despised the day of small things? they shall rejoice, and shall see the plummet in the hand of Zerubbabel.*

Go thy way then, my dear Brother, and stand in thy lot, where, and so long as the Lord calleth thee. And at the end of the days of this world, those happy souls, of whose joy thou hast been the helper, will be thy joy, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming: when the blessing of one and another of them that were ready to perish shall come upon you, in some such rapturous address, as that of *David* to a messenger of peace. † “Blessed be the Lord God that sent thee to me, and blessed be thy advice, and blessed be thou.”

MARVELLOUS in our eyes is this doing of the Lord—the spread of the glorious gospel, which our fathers, not yet a century and half ago, brought with them into this land, then all a howling wilderness of savages—a wide, extended region of darkness.

THE present times, it must be confessed, are evil: The days are gloomy. There may be many adversaries, bearing ill-will to our *Zion*, maliciously, craftily, and eagerly seeking to subvert our constitution, and

§ Zech. IV. 10. † 1 Sam. XXV. 32, 33.

and deprive us of our privileges, civil and ecclesiastical ; saying, as the *Edomites of Jerusalem*, DOWN WITH IT TO THE GROUND. But, tho' the Lord give his people the bread of adversity, and the water of affliction, yet their eyes still see *their teachers*—teachers of their own choosing.—In which liberty may these churches always stand firm and unshaken : And it is a token for good, that God is raising up so many of the hopeful sons of his people for prophets—of their young men for Nazarites ; that there might be a succession of able ministers of the new-testament in places where the gospel is already preached, and a supply for those in which it is not as yet. There is not in this numerous assembly a well-wisher to the prosperity and enlargement of the Redeemer's kingdom, but rejoiceth to see a young servant of Christ here presenting himself before the Lord, to receive his commission to go and preach the gospel in one of the remotest and most uncultivated of our colonies. Every one biddeth him *God speed*—wisheth him good success. May his example have it's influence upon others.—This *CALEB* hath been in the land, and bringeth up no such report of it, as should dishearten his brethren, the sons of *New-England*, and of *Harvard*, from endeavouring, when they may be called, to go over, and help the people there. May such numbers in God's time be raised up, as shall be sufficient

sufficient, being divinely spirited, to carry the gospel into all parts of the vast continent ; and the word of the Lord run every where in a free and unobstructed course among all the inhabitants — even the nations of the heathen aboriginals, and be greatly glorified. “ Then the wilderness and solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing. ”

THERE is such a time coming, (the Lord hasten it !) when the gospel shall be preached to all people on earth ; even the most barbarous ; or it would not have been so often foretold, as if it were already come, and so universal joy on account thereof be called for, as if sea, and land, islands and continents, cities and villages, rocks and mountains should join, and every one bear a part in the general *chorus*. “ Sing unto the Lord a new song, and his praise from the end of the earth : ye that go down to the sea, and all that is therein ; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice ; — the villages that *Kedar* doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord. ” *AMEN.*

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THE CHARGE given Mr. Gannet,
at his Ordination. By the Reverend
Mr. *William Rand*, of Kingston.

AS you, Sir, by the providence of God are called to the work of the gospel ministry, and have declared your readiness to receive it of the Lord, we therefore in the name of our Lord Jesus Christ, and by virtue of authority derived from him, do with the ancient rite of laying on the hands of the presbytery, constitute and ordain you a minister of Christ, committing unto you the keys of the kingdom of heaven—The whole administration of the gospel of Christ : as it consists in delivering the doctrines of Christ by preaching the everlasting gospel.

The administration of the sacraments of the New-Testament—Baptism and the Lord's Supper.

And dispensing the holy discipline of Christ's church.

In praying with and for your people, and in blessing them in the name of the Lord.

And we commit to your pastoral care and charge that society of persons, who have called you to the work of the ministry among them.

We therefore charge you before the great God, and before Iesus Christ, the glorious head of the church, and the great shepherd and bishop of souls, that you take heed to the ministry, which you now receive of the Lord, that you fulfil it.

Give

Give yourself to reading, to meditation and prayer, See that you deliver all the counsel of God. Preach the gospel in the purity and simplicity of it; and teach not for doctrines the commandments of men. Let it be your great solicitude and diligent study to know the mind and will of Jesus Christ—to understand the scriptures of truth. Study the holy scriptures with an honest and impartial mind, without prejudice, desiring to know the truth. And let it be your sincere and earnest prayer to be led into the knowledge of the truth, as it is in Jesus. That you build up the church upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. Let it be your great concern to promote the interest of the Redeemer's kingdom, and the everlasting welfare of the souls of men. Feed Christ's sheep, and feed the lambs of his flock. Preach among your people the unfearchable riches of Christ. Study to shew yourself approved of God, a workman that need not be ashamed, rightly dividing the word of truth.

You are to administer the ordinance of baptism to visible believers and their seed.

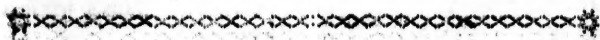
And you are to administer the sacrament of the Lord's-supper to all the professors of christianity, who are regular in their conversation, and are able to examine themselves so as to discern the Lord's body.

And you are to dispense the discipline of Christ's church according to his direction, with prudence and meekness, and with integrity and impartiality, fearing the face of no man, nor having any man's person in admiration because of advantage.

Moreover, we charge you that you teach and instruct your people by your example as well as by your preaching; exhibiting the amiableness of Religion and the beauty of holiness not only from the pulpit, but by setting an example of all christian virtues; thus causing your light to shine before men that they may see your good works, and be excited thereby to glorify your heavenly Father. *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

And for you encouragement to be faithful and diligent in the great and difficult work, you are engaged in, you must remember the blessed promise, which Christ made to his Apostles and Ministers. *Lo I am with you, to the end of the world.* You may confidently expect the presence and influence of the spirit of Christ, if you are not wanting to yourself. His grace will be sufficient for you.

And then you are to consider that a careful and conscientious discharge of the duties of your office is the way to *save your self and them that hear you.* Amidst all the difficulties, trials and temptations, which you may meet with in the course of your ministry, you must look forward, to that glorious reward, which Christ has promised to his faithful ministers. The Apostle Paul mentions a Crown of Righteousness, which the Lord the righteous Judge would give him at the great day. And we read, *They that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*





THE RIGHT HAND OF FELLOWSHIP.

By the Reverend Mr. *Daniel Shute,*
of *Hingham.*

ORDER and harmony give lustre and perfection to the works of God; nor are they more conducive to the well-being of the *natural* than of the *moral* world, for *here* God reigns as the God of *order* and *peace* as in all the churches of the Saints.

As a Vindication of his righteous government in dispensing pardon and grace to sinners, he sent his Son into the world to suffer and die—to destroy the works of the Devil, and to recover mankind to the original rectitude of their nature, preparatory to that happiness for which they were first formed.

To carry on the saving design, the Son, *as head of the church*, delegated to some a power to preach the gospel, and in his name to beseech sinners to be reconciled to God *here*, that they might live with him in happy life *hereafter*.

Well therefore might Angels, in raptures at the Redeemer's birth, proclaim *peace on earth and good will to men*: By whose *advent* the terms of peace were proposed, the way to happiness directed, and means the best adapted to this end provided; all the result of immerited goodness.

And as the ministers of Christ are engaged in the *same cause*, and are *fellow-labourers* in his vineyard, it is fit they should be united in affection to one another, and in ardent endeavours to promote his interest among men.

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It is with sensible pleasure we see the glorious designs of divine love carrying on, and the kingdom of God prevailing in the world.

We rejoice to hear of the order and unanimity among the people of Cumberland in NOVA-SCOTIA, in their pious and successful efforts for settling gospel ordinances there : And perceiving the grace that is in you reverend and dear Sir, whom we have seen regularly introduced into the gospel-ministry, and ordained to the office of *Elder, Pastor, or Bishop* in the church of Christ, and to whom the particular care of that people has been solemnly committed, we give unto you *the Right Hand of Fellowship*.

Hereby expressing the pleasure we feel in your accession to us, to take part of the ministry of the gospel with us ; and the sincere purposes of our hearts to encourage and assist you, as it shall be in our power, and you shall need, in the arduous work you have undertaken ; and also our confidence in you, that nothing will be wanting on your part to encourage the *Hearts* and strengthen the *Hands* of your brethren in promoting the kingdom of our common Lord.

With hearts full of esteem and benevolence, more especially as you exhibit resolution and firmness to labor in a part of Christ's vineyard so distant from the place of your nativity, and from intimate connections formed in early life, we wish you the presence of the great head of the church ; and pray that his grace may be sufficient for you—to strengthen the laudable purposes of your mind,—to support you under all the trials, and assist you in the faithful discharge of all the duties of your sacred office ; that you may so fulfil the ministry you have received in
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the Lord, as to secure the esteem of men, the ap-
probation of your own heart, and the final plaudit of
your judge.

We heartily congratulate the *people* over whom the
Holy Ghost has made you an *Overseer*, in the gift
they herein receive from the ascended enthroned
Saviour, and in the agreeable prospect which hereby
opens to their view.

May the same pious zeal, decency and order, love
and unanimity, with which they have conducted this
important affair, attend all their religious concerns for
the future ; and may no disappointment interrupt
their joy or frustrate their hope. May a kind Pro-
vidence protect and prosper them in their secular
affairs—and under the divine culture, in the ministra-
tion of the gospel, may religion in its purity and
power flourish among them ; and they be increased
with all the increase of God : And finally may *mini-
ster* and *people* rejoice together in the day of the
Lord Jesus. AMEN.

